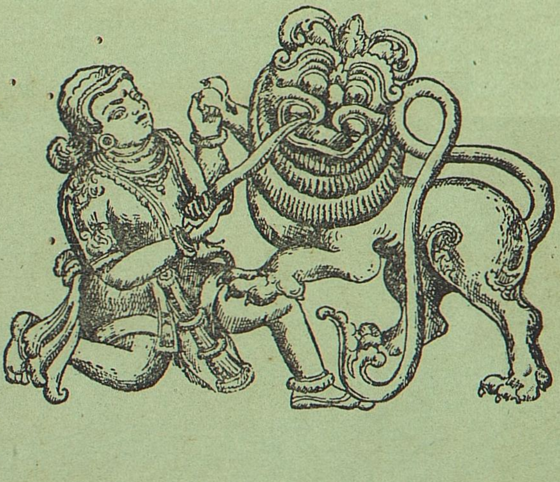
Vol. XLIV NEW SERIES No. 3

The Quarterly Journal of the Mythic Society



JANUARY 1954

PUBLISHED BY THE MYTHIC SOCIETY

AT THE DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE-2.

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NOTICE

The Mythic Society having been registered as an Associate Society of the Royal Asiatic Society of Great Britain and Ireland, Rule 105 of the Rules of that Society governing the privileges of Members of Associate Societies is published for information.

Rule 105 :—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than Special General Meetings; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA
General Secretary and Treasurer

The Mythic Society

BANGALORE-2.

The Secretary requests that :

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a Capital Fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VI, VIII and IX of the QJMS. If they so desire, the copies will be paid for at Rs. 1-8-0 each issue.

CONTENTS

PAGES

Proceedings of The Forty-Third Annual Meeting of the Mythic Society ... 77— 83

Geetha Jayanti Day ... 84— 89

Malik Ambar's Financial Administration
By B. G. Tamaskar ... 90— 98

The Chronology of Āndhra Dynasty and the Hathigumpha Inscription
By Y. V. Ramana Rao, M.A., B.L. ... 99—107

Reviews: ... 108—115

The Hoysala Vamsa—S. S. (108—109); Vignettes from the History of the Walajahi Dynasty of the Carnatic 1744-1855—S.S. (110): Selections from The Orme Manuscripts—S.S. (101); India in Kalidasa—S. S. (110—111); The Jaina Universe—S.S. (111); Surya-Narayana—M.B.N. (111-112); Gautama-Dharma-sutra Parisista (Second Prasna)—S.S. (112-113); The Dharmasutras and the Dharmasastras—M.B.N. (113-114); Anubhava Vaidyamu—S.S. (115).

THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY

BANGALORE-2

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The
Quarterly Journal
of the
Mythic Society

Vol. XLIV] JANUARY 1954 [No. 3

PROCEEDINGS OF THE FORTY-THIRD ANNUAL MEETING OF THE MYTHIC SOCIETY

Friday, the 27th of November 1953 at 5-30 p.m.

THE Forty-third Annual Meeting of the Mythic Society was held on Friday, the 27th of November 1953 at 5-30 P.M. at the Daly Memorial Hall.

Rājadharmaprasakta Sri T. Singaravelu Mudaliar, President of the Society was in the Chair.

The Chairman proposed the following resolution in memory of the deceased members of the Society, which was passed, all members standing :

Resolved that :

"This Forty-third Annual General Meeting of the Mythic Society records with deep sorrow the demise of Srijuts S. K. Narasimhaiya, Bhaskar Waman Bhatt, M. P. Wali, S. M. Sitaramaiya, Dr. Sir Alladi Krishnaswami Aiyar and V. R. Ramachandra Dikshitar and conveys its heartfelt condolences to the bereaved members of their families."

* * * * *

Sri S. Srikantaya, the General Secretary and Treasurer, then read the following Annual Report for 1952-1953 :

ANNUAL REPORT FOR 1952-1953

The Committee of Mythic Society has great pleasure to present to you the report of the Society's activities during the year 1952-1953, ended 30th June 1953.

LECTURES : Sri R. K. Prabhu of Mangalore delivered a lecture on "The Riddle of the Vedic Gods" illustrated with pictures and calendrical designs on the 4th of November 1952 ; Dr. M. Seshadri, Lecturer in History, University of Mysore, delivered a lecture illustrated with lantern slides on "The Early Man in Mysore" on the 24th of April 1953 and Dr. N. S. Narayaṇa Sastry, Head of the Department of Social Sciences, the Indian Institute of Science, Bangalore, delivered a lecture with illustrations on "Impressions of a tour in Europe" on the 30th of June 1953.

The Gītā Jayanthi Day was inaugurated on the 27th of November 1952. Sri Chidambar Svamiji of the Guru Seva Samiti, Gubbi, presided. A brief report of the proceedings has been printed in the Special Number of the Kannada Edition of the Mysore Information Bulletin for November 1952. (Vol. I, No. 5.)

MEMBERSHIP : The strength in our membership continues to be affected by the disturbed conditions of the times. There were on our rolls 286 members and subscribers as against 281 in the previous year. We trust that it will be possible for us to augment, our membership. We appeal to members to introduce new members to the Society and to assist us in continuing our work satisfactorily. Members who can afford are requested kindly to contribute to the Capital Fund by converting their ordinary membership into life-membership and also by making donations.

We regret to record the death of Srijuts S. K. Narasimhaiya, a prominent business man of Bangalore and one of our life-members ; Bhaskar Waman Bhatt, Honorary Secretary, Rajawade Samshodhak Mandal, Dhulia ; M. P. Wali of Belgaum and S. M. Sitaramaiya of Mysore.*

---

* Dr. Sir Alladi Krishnaswami Aiyar and Sri. V. R. Ramachandra Dikshitar have since passed away.—ED.

FINANCE: The total receipts of the Society including an opening balance of Re. 0-1-9 was Rs. 6,592-8-9. The total expenditure was Rs. 7,018-[illegible]-9 as against Rs. 5,839-8-9 in the previous year. A sum of over Rs. 3,000-0-0 was spent in connection with the printing and publication of the Quarterly Journal of the Mythic Society. Nine issues of the Quarterly Journal of the Mythic Society were published in quick succession in the attempt to bring the QJMS up-to-date, which, we are glad to say, was successful. The Reserve Fund stands at Rs. 14,800-0-0. The amount in the Staff Provident Fund shows a closing balance of Rs. 956-14-2 invested in the Mysore Government Savings Bank account at the State Huzur Treasury, Bangalore.

The Government of Mysore have been pleased to renew the General Grant of Rs. 200-0-0 per month for the year 1953-1954 (*Vide* Government Order No. 142888-9/Edn.14-52-22 dated Bangalore, 9th February 1953). A library grant of Rs. 350-0-0 was made for the year 1952-53. A monthly maintenance grant of Rs. 50-0-0, originally sanctioned as a permanent grant in 1916, was reduced to an annual grant of Rs. 50-0-0 in the year 1950 and this reduced grant of Rs. 50-0-0 per annum was stopped in the year 1952-53. A permanent annual grant of Rs. 300-0-0 from the Civil Station first sanctioned by the Government of India in 1927 and subsequently renewed by the Government of Mysore during the years 1947-1948 and 1948-1949 has also been stopped. Representations continue to be made to the concerned authorities for a restoration of these grants. The retrenchment of these permanent grants has seriously affected our resources and considerably hampered our activities. We respectfully appeal to the Government of Mysore to augment our resources and enhance our grants liberally and further request them to enhance the present grant of Rs. 200-0-0 per month to at least Rs. 400-0-0 a month on a permanent basis so that we may be able to carry on our cultural and historical research and other activities without being affected by constant financial embarrassments. The rise in the postal rates and the cost of maintenance of the premises tell very heavily on our resources.

We appeal to public philanthropy in support of our activities and endeavours. Funds are required for getting bound a large number of rare and valuable books and periodicals, to purchase recent as well as rare publications, to provide a suitable structure for the ever-growing library and to bring the catalogue of the library up-to-date.

LIBRARY: The Library of the Society possesses many rare and valuable books on subjects pertaining to the objects of the Society. Scholars from all parts resort to the Society's library for study and research. Valuable periodicals and reports of archæological and epigraphical departments are being acquired. We appeal to all persons interested in our work to present our library with books and periodicals dealing with antiquarian research. We are obliged to the Government of India, the several Governments of the different States in India, *viz.*, Mysore, Baroda, Madhya-Bharat and Travancore-Cochin; the Universities of Mysore, Calcutta, Annamalai, Allahabad and Travancore; and to various authors, editors and publishers for their kind patronage and for sending their publications for review. Two Hundred and Forty-seven (247) books were added to the Library during the year as against 119 in the previous year. Out of the 247 books, 16 books were purchased at a cost of Rs. 88-0-8, 197 books of the value of Rs. 741-4-5 and 34 books of which the prices have not been mentioned were received as presentation copies and copies for review in the Quarterly Journal of the Mythic Society. 314 books were consulted in the library and 209 books were borrowed by scholars in connection with their research work. A sum of Rs. 100-4-0 was spent on binding periodicals and old books.

FREE READING ROOM: The number of visitors to the Free Reading Room continues to be steady as usual. During the year under report 2,979 visitors made use of the Free Reading Room as against 2,621 in the previous year. Daily and weekly papers are placed on the table. Important periodicals are bound and were made available to the visitors also who made good use of them. The subscription for papers and periodicals paid during the year amounted to Rs. 222-10-0 as against Rs. 210-2-3 in the previous year.

JOURNAL: Our attempt to bring the **Quarterly Journal of the Mythic Society** up-to-date was successful. We are glad to inform you that nine issues of the Quarterly Journal were published during the year. The journal continued to maintain the high standard set for it by its promoters.

EXCHANGES: Amongst our exchanges are included most of the leading periodicals of the world dealing with subjects in which the Mythic Society is interested. The value of the periodicals received in exchange during the year amounted to Rs. 534-4-6.

DALY MEMORIAL HALL: The Daly Memorial Hall and the premises continue to be maintained in good condition. The Hall is in demand and several departments of the Government of Mysore and public institutions held their proceedings in the Daly Memorial Hall.

The Daly Memorial Hall was requisitioned by the Government of Mysore for conducting the proceedings of the Industrial Tribunal. The Hall has been placed at the disposal of the Chairman, Industrial Tribunal from 15-9-1952, without any inconvenience to the normal activities of the Society. The Government of Mysore have sanctioned a rent of Rs. 200-0-0 per month during the period the Industrial Tribunal continues to hold its deliberations in the Daly Memorial Hall.

GENERAL: The Society is making itself useful to the public by making available the services of the Society and its library for research in Indology.

The Secondary Education Commission, Government of India paid a visit to the Society on 25-1-1953. The Director of Public Instruction in Mysore, Bangalore, took keen interest in explaining to the members of the Commission the work which the Mythic Society has been doing. The members of the Commission were greatly impressed with the work carried on by us.

We beg to express our deep debt of gratitude to our Patron, His Highness the Maharaja of Mysore, to the Government of Mysore, the various Governments of other States and to the Government of India for their continued patronage, sympathy and support.

Adoption of the Report

The president proposed the adoption of the Annual Report and the Audited Statement of Accounts. Capt. Rao Bahadur A. Thangavelu Mudaliar seconded and the proposal to adopt the Annual Report and the Audited Statement of Accounts was put to vote and carried.

Election of The President

Rājasevaprasakta Sri R. N. Mirza proposed that Rājadharmaprasakta Sri T. Singaravelu Mudaliar who conducted the affairs of the Society as President all these years be re-elected President for the coming year also. Seconded by Sri J. Rudrappa, Sri T. Singaravelu Mudaliar was re-elected President amidst acclamation.

Election of Office-bearers

Proposed by Mr. Phillip Spratt and seconded by Khalim-ul-mulk Sri Syed Ghouse Mohiyuddin the following Office-bearers were re-elected for the year 1953-54.

Vice-President :

Rājasabhabhushana Diwan Bahadur
Sri. K. R. Srinivasa Iyengar

General Secretary and Treasurer :

Sri. S. Srikantaya

Editor :

Sri. S. Srikantaya

Branch Secretaries :

(For History) The Reverend Father C. A. Browne
(For Anthropology) Dr. S. S. Sarkar

The Committee, the above *ex-officio* and

Rājasevaprasakta Sri. A. N. Raghavachar
Capt. Rao Bahadur A. Thangavelu Mudaliar
Dr. K. N. V. Sastri
Sri. V. T. Tirunarayana Iyengar
Sri. B. V. Patankar

* * * *

Chairman's Remarks

The Chairman, Sri T. Singaravelu Mudaliar appealed to the members of the Society to come forward and interest themselves in the activities of the Society which was the oldest Cultural Institution particularly in the State of Mysore and in South India and help the management to continue to maintain the international reputation which the Society had built up for over two score years. He also pointed out the library of the Society could be enriched further if the membership of the Society be increased and also through the generous patronage of the philanthropic public who should help with their donations and contributions for purchasing books to the library and also by presenting the Society's library with books. Further as the finances of the Society were always in a deficit, members should assist the Society by enrolling more members. He also appealed to the authorities of the Government of Mysore for an enhancement of the grant. Before thanking the members for their kind co-operation he desired to place on record the appreciation of the services rendered to the Society during the year under report by the General Secretary and Treasurer, Sri S. Srikantaya and also by the Curator.

* * * *

Sri S. Srikantaya proposed a hearty vote of thanks to the Chairman and with Three Cheers to the Patron of the Mythic Society, His Highness the Maharaja of Mysore, the meeting terminated.

GEETHA JAYANTI DAY

THE Gītā Jayanti Day was celebrated at the Mythic Society on Wednesday the 16th of December 1953 at 5-30 P.M. Rājadharma-prasakta Sri T. Singaravelu Mudaliar, President of the Society, presided. Sri S. Ramachandra Rao, M.A., Lecturer in Sanskrit, Central College, Bangalore, and a member of the Society spoke on 'The Essence of the Gītā.'

The General Secretary and Treasurer, Sri S. Srikantaya, read letters received from Dr. R. Nagan Gowda, Minister for Agriculture, Government of Mysore and Sri K. T. Bhashyam, Chairman, Legislative Council, Mysore, regretting their inability to be present on the occasion and wishing the function every success.

Sri T. Singaravelu Mudaliar considered it a great privilege to associate himself with the celebrations of the Gītā Jayanti Day which coincided with the Vaikuṇṭha Ekādaśi this year.

He said: " Looking at the pattern of creation, we find at one end inanimate objects and at the other end man. In between, in the intermediate stages there are various kinds of creation. It is man alone that is endowed with a mind which is the medium through which he takes in impressions of the outside world and, acted upon by the will of the man within, the mind transmits them into action in the body of the thought power. From the earliest time when man began to use his mind he was troubled with the curiosity to know the nature of the creation and the Vedas record the various solutions he found by stages to this problem. The latest solution according to the Hindu is found in the Vedānta philosophy. He believes that by developing the Will he can control his body and realise his destiny of merging with the Divine Soul and thereby attain eternal happiness. This is propounded by Patanjali's yōga. Through the path of *jñāna*, the same goal may be reached according to S'rī S'aṅkaracārya's *jñāna yōga*. Through Love and activity the same end may be attained as preached by Lord Kṛṣṇa in the Bhagavad Gītā.

"In India there is no need for any preaching of culture since ideas of culture are ingrained in the very bone of its inhabitants. What is required and needed is how to give practical effect to the ideas of culture in the daily lives of men. A spirit of godlessness is pervading the present times and that is responsible for most of the ills prevailing today. An old employee of the Melkote temple recently observed in the course of his evidence in an inquiry into the affairs of the Melkote temple, that people have lost devotion to God. Without an approach towards devotion, progress towards the goal is not possible. So the greatest need now is to endeavour not merely to enlighten man but also to make him to act up to the principles of his culture."

* * * *

Sri S. Ramachandra Rao, referring to the Mythic Society as an institution devoted solely to learning and cultural activities delivered his lecture on : **The Essence of the Gita**.

"The philosophic import of the Bhagavad Gītā is indeed very important. Its dramatic and literary qualities, however, seem to be no less important. For, the theme of the Bhagavad Gītā is the sudden development of a conflict in the mind of Arjuna and its gradual resolution with the help of S′rī Kṛṣṇa. Arjuna requested the Lord to place his chariot between the contending armies in order to estimate the respective strengths of those gathered on the battle-field. Then, seeing there, his teachers and kinsmen arrayed against the Pāndavas, he became dejected. His courage failed and he was heart-broken, though, as became a Kṣatriya, he fully realised his duty was to fight. In this vacillating mood, indecision and conflict, Arjuna exclaimed that there was no use in this killing of kinsmen and teachers, even to obtain a kingship. (1-45). Thereupon by a series of convincing arguments, S′rī Kṛṣṇa, his charioteer and guide, dispelled the conflict in Arjuna's mind. He was told 'not to grieve for those that should not be grieved for, as no wise man would grieve either for the living or for the dead' (II-11). The chapters of the Bhagavad Gītā are replete with Lord Kṛṣṇa's teachings which destroyed Arjuna's trepidation and distress and made him realise that his delusion had gone and that having become firm of mind, he would fight the Kauravas (XVIII-73). For, he had realised that to fight was his duty.

"Those who are familiar with the metaphysics of the Gītā can very well understand the reason why Arjuna entertains the doubt, to fight or not to fight. For, while it is the true nature of a soul to be infinite of knowledge and bliss, these adjuncts get lost when the soul falls into bondage. Possibly, the cause for doubt, such as what overtook Arjuna, is the beginningless Cosmic ignorance, '*Anādi bhāvarūpa ajñāna*', a positive kind of ignorance, which screens the soul from God and also from a complete knowledge of the self. Nor is this positive Nescience, the only cause for doubt and ignorance: there is yet another powerful factor, and that is, the beginningless *karma* which is co-extensive with the soul. Thus, the soul, though it be blessed with all intelligence and bliss, entertains doubt when touched by this *ajñāna* and *karma*. It is but natural for Arjuna to be of a doubtful mind, and it becomes equally natural for us in bondage now to entertain many similar doubts. The lessons which Lord S'rī Kṛṣṇa preached in order to dispel the doubts from the mind of Arjuna are helpful to remove our doubts as well. For does not Arjuṇa represent in the final analysis an aspirant disturbed by doubt?

"If doubt and ignorance be the results of *ajñāna* and characteristic signs of bondage, it becomes pertinent to question how the destruction of such a state will be brought about. The Lord provides the answer. 'With the sword of wisdom of the self, cut asunder this doubt born of ignorance, dwelling in thine heart and feel established in yōga.' (IV-42). That is, *jñāna* alone will remove *ajñāna* which gives birth to such undesirable states like ignorance, indecision and doubt.

"The Bhagavad Gītā describes the nature of knowledge (*jñāna*) which destroys ignorance. *Jñāna* (knowledge) is either *parōkṣa* or *aparōkṣa*. *Parōkṣa jñāna* is the knowledge derived by a study of the sacred lore like the Vedas, Upaniṣads and other similar philosophic and metaphysical treatises and is technically called '*Vritti jñāna*' or '*śāstrajanya jñāna*.' By means of this, one cultivates a sense of discrimination (*vivēka*). It helps us to discriminate between the three important categories which compel the attention of all thinking men—the Insentient (*jada*), Sentient (*jīva*) and the

Supreme (*Īs'vara*). Arjuna's first mistake was in identifying the souls with the bodies in which they were embedded. To remove this confusion from his mind, Lord Śrī Kṛṣṇa draws his attention to the nature of a Sentient and that of an Insentient and says— 'These bodies of the embodied one are finite. They belong, however, to the eternal, indestructible and immeasurable souls lying within.' (II-18). The soul 'Is not born, has no death and is ancient. He is thus not slain when the body is slaughtered.' Arjuna then realises that while a *jada* (*deha*) can suffer mutilation, a similar fate can never be attained by the soul (*jīva*). This distinction is as true as saying that whilst the soul has the cognition 'I am', a similar experience could not be had by the Insentient. The eternal nature of the soul is thus described by the Lord : 'Oh ! Arjuna, it is not that I was not at any time, nor thou, nor these kings. Nor is it that we ever shall cease to be, hereafter.' (11-12). Next, how are we to obtain a clear idea of *Īs'vara* ? 'Many were the births (*Avataras*) I had Oh ! Arjuna but while I know them all, thou knowest them not.' (IV-5). And by such a declaration Śrī Kṛṣṇa was drawing Arjuna's attention to the Ominscience of *Īśvara* (*sarvajña*) as contrasted with the limited knowledge of the soul (*alpajña*).

" Having thus gained the rare faculty to judge the true nature of the Sentient, Insentient and the Supreme, it becomes easy for the man of knowledge (*jñānin*) to concentrate on the glories of the Supreme, resulting in obtaining the vision of the great Lord. This kind of *jñāna* is *aparōkṣa jñāna*. Such a direct perception of God, ultimately will work for the release of the soul from bondage and frees it from all possible doubts and misapprehensions. And a man who thus succeeds in having the direct perception of God becomes an *aparōkṣa jñānin*. He becomes a *sthitaprajña* or a 'stable-minded' man. He is the dear one of the Lord, the ideal man of the Gītā and he illustrates the ideal of the cultured man of India, according to the standards of the Gītā. It is but natural therefore, that the major portion of the second chapter of the Gītā should be devoted to a description of such a stable-minded spiritual aspirant.

"The Bhagavad Gītā points out that a *sthitaprajña* has two lines of thought running in him simultaneously. Firstly, he always contemplates on God and is filled by his Omniscience and glory. Secondly, he realises that he is still a man of the world and as such must participate in its activities. He is not merely a spiritual minded man but he is also a man of action. He realises that a man cannot be idle ; do what he will, he has to act (III-5). He knows that even by living in society and by devoting one-self to its activities, it is neverthless possible to obtain the desired final bliss (*mokṣa*) ; for did not the great Janaka and others like him attain perfection only through action ? The stable-minded spritual aspirant again is convinced that it is God's will that one shall participate in the 'wheel of *Saṁsāra*' and that he 'who on earth doth not follow the thus revolving wheel liveth but in vain' (III-16). He also knows that action (*karma*) is of two kinds—action done for a reward and action done without any desire. He is at the same time conscious that he should perform acts without looking for their fruits (II-47). To him the very pleasure which his *niṣkāma karma* creates in the mind of the Lord is its sufficient reward (*para-mātma-prītyartham*). So a stable-minded person is certain of him-self and of the Lord whom he has always in his mind. He has no doubts in regard to his actions and never acts in a manner which falls short of *dharma*. He realises the value of God's grace in all his acts. For human efforts have their limitations ; and until the Lord so wills it, it may be difficult even for the stable-minded to shake off the mortal frame in which he is cast, even after having had the vision of the Lord. He is too deeply conscious of the significant saying of the Kathôpaniṣad on the concept of Divine Grace—'The Supreme can never be reached through intellectual power, nor even through vast learning. He whom alone the Supreme accepts, by him He is to be attained. To him alone, the Supreme shows His form'—

'नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम्॥'

"Arjuna, after attentively listening to the message of the Lord becomes a *sthitaprajña*. He acknowledges his great debt to S'rī Kṛṣṇa when he finally says that by 'Kṛṣṇa's Divine Grace he had no more illusions, and that all his doubts vanished from him by the knowledge he obtained by His teachings.'

"नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥ (XVIII-73)."

* * * *

With a vote of thanks to the lecturer and Three Cheers to the Patron of the Society, His Highness the Mahārāja of Mysore, the meeting terminated.

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MALIK AMBAR'S FINANCIAL ADMINISTRATION*

By B. G. Tamaskar

A Third Assessment called Nizams'āhi is also given and it is clear that this must also be Malik Ambar's. One feature of this assessment was that as the assessed cash amount could not be easily collected, it was changed into kind, *i.e.* grain and fodder.

The rate fixed was thirteen and a half maunds for every six *rukas* (सवगणी). The amount of grain due at this rate for 283 *rukas* (*i.e.* 5 *takas* 43 *rukas*) comes to a little less than the amount mentioned in the paper, which is 29 *khandis* 9 maunds and 9 seers. To this, remuneration for measuring grain at the rate of 10 seers per *khandi* has to be added. This remuneration as given is 18 maunds 6½ seers which is very nearly correct. The total grain assessment as given is 30 *khandis* 7 maunds 15¾ seers which somewhat exceeds the exact mathematical calculation. From this assessment grains on the *padewar's* land, *i.e.* 1¼ *khandis* and 14 seers has to be deducted.[6] The amount left over thus is 29 *khandis* 2 maunds 3¼ seers. From this, measuring remuneration, 17 maunds 10¼ seers, has to be deducted. The nett assessment in grain comes to 28 *khandis* 4 maunds 9 seers.

Fodder (a part of the land rent) was fixed at 5990 bundles, while 400 bundles were to be given as cess out of the total (6390 bundles), 250 were given to the *padewar* as a part of his free-ship. So, Government was to take 6140 bundles. Thirdly, the village was to give to the Government 1¾ maund of ghee. Fourthly, it was to give one blanket, two goats and half a piece of *khadi* †. All this seems to have been realised in the form of grain to the amount of one maund. Similarly, charges for the dress (of the king) were realised in the form of grain to the extent of three-fourths of a maund.

This account is followed by another account of a regular assessment which also has been called Nizams'āhi. As Malik

* Continued from Vol. XLIV, No. 2, Page 62.

6. This is too short of the mathematical calculation by one seer.

† Handspun cloth

Ambar was alive till the middle of the summer of 1626 A. D. it must be concluded that this must be the second settlement made by him, the reference to whom has been, probably, wrongly made in the second account given above. In this also, the assessment seems to be in terms of grain and other articles. The rate has been mentioned both in terms of cash and in kind. The items of assessment are the same, namely :

Paipose-Kharch pati	...	$2\frac{25}{32}$	*hons*
Sundry (cesses)	...	$1\frac{7}{32}$	*hons*
Land rent	...	$1\frac{7}{128}$	*hons*
Fodder	...	$\frac{1}{8}$	*hon*
Ghee	...	$\frac{1}{8}$	*hon*
Total	...	$5\frac{109}{128}$	*hons*

for every six *rukas*. As the agricultural land was 283 *rukas* the total sum on account of assessment on agricultural land came to $275\frac{29}{32}$ *hons*. The garden land was 8 *rukas*, the assesment on it was :

$107\frac{1}{2}$ *takas, i.e.*	...	$10\frac{3}{4}$	*hons*
Paipose	...	$3\frac{21}{32}$	*hons*[7]
Ghee	...	$2\frac{3}{32}$	*hons*
Total	...	$16\frac{1}{2}$	*hons*

The further account shows that the above account falls short of the correct figure by $\frac{1}{8}$ of a *hon*. Roughly, all the assessment given above comes to slightly more : one *hon* per *ruka*, *i e.* a little more than one *taka* (*i.e.* 4 annas) per *bigha*.

This account is followed by a fifth account, which is also Nizams'āhi. This also must be the one made by Malik Ambar, the distribution of the different cesses and taxes on land is as shown hereunder :

7. There is a slight mistake in the printed account.

Cash Realisation :

From Agricultural land	...	$499\frac{5}{12}$	*takas*
Less (on account of remission)	...	$37\frac{1}{2}$	*takas*
		$461\frac{11}{12}$	*takas*
Cash from garden land	...	$107\frac{1}{2}$	*takas*
Total	...	$569\frac{5}{12}$	*takas*

The various cesses :

Sarades'mukh	...	4	*takas*		
Pahnam (dress)	...	$17\frac{3}{4}$	*takas*	$2\frac{1}{2}$	*rukas*
Goat cess	...	$1\frac{1}{2}$	*takas*		
Ghee cess	...	$10\frac{3}{4}$	*takas*	6	*rukas*
Deficit charges on 70 *hons* (130 *hons* first fixed less 60 *hons* granted to the Jāgirdar) at $\frac{3}{4}$ of a *taka* 6 *rukas* per *hon*.	...	$61\frac{1}{4}$			
Total	...	$95\frac{1}{4}$	*takas*	$8\frac{1}{2}$	*rukas*

Extra cesses

Remuneration to the *Padewār* for 12 months 11 days at the rate of 5 *takas* per month	...	$61\frac{3}{4}$	*takas*	4	*rukas*
Mang	...	1	*taka*		
Balute's remission	...	$1\frac{1}{2}$	*takas*		
The *Moulāna*	...	$3\frac{1}{2}$	*takas*		
The Carpenter	...	$2\frac{1}{2}$	*takas*		
The Cobbler	...	$1\frac{1}{2}$	*takas*		
The Blacksmith	...	1	*taka*		
Maintenance of a number of horsemen	...	$2\frac{1}{2}$	*takas*		
The *kamavisdar*	...	65	*takas*		
Deficit charges on three *hons*. [$2\frac{1}{2}$ *hons* on account of *selbail* and $\frac{1}{2}$ of a *hon* on account of *Sarafli* (goldsmith)]	...	$2\frac{1}{2}$	*takas*	6	*rukas*
Total	...	$142\frac{3}{4}$	*takas*	10	*rukas*

To the above have to be added 73 *hons* (130 *hons* − 60 *hons* + $\frac{1}{2}$ a *hon* + $2\frac{1}{2}$ *hons*) as already shown under the second settlement, 77 *hons* on account of grain, $6\frac{13}{32}$ *hons* on account of fodder, $3\frac{1}{2}$ *hons* on account of ghee cess, and $6\frac{11}{32}$ *hons* on account of things paid in the third. The grand total comes to $371\frac{1}{8}$ *hons*, out of which have to be deducted:

On account of *Selbail*	...	$2\frac{1}{2}$ *hons*
Sarafi pati	...	$\frac{1}{2}$ *a hon*
On account of extra cesses	...	$14\frac{9}{32}$ *hons*
On account of things paid in kind	...	$1\frac{1}{32}$ *hons*
TOTAL	...	$18\frac{5}{16}$ *hons* [8]

The nett realisations to be made is shown as 292 *hons* and a few odds.

Even if we take the value of gross realisations, namely, 311 *hons*, the incidence per *bigha* is only $4\frac{1}{4}$ annas, *i.e.* one *taka* and three *rukas*, which was paid partly in cash and partly in kind. The garden dues were to be paid in cash.

The above agrees with the account given in the 91-Qalami Bakhar. This gives an account of the land-settlement done by Dadaji Kond Deo (on the lines of that done by Malik Ambar) after his appointment as the agent of S'āhji in his jāgir round about Poona-Supa. This is, of course, in connection with land newly brought under cultivation:

First year	...	1 *ruka* per *bigha*
Second year	...	3 *rukas* per *bigha*
Third year	...	6 *rukas* per *bigha*
Fourth year	...	9 *rukas* per *bigha*
Fifth year	...	$\frac{1}{4}$ *rupee* per *bigha*

8. In the paper, this has been increased by $\frac{1}{16}$ *hon*. It must be a mistake.

Sixth year	...	½ *rupee* per *bigha*
Seventh year	...	One *rupee* per *bigha*
Eight year	...	Malik Ambar's assessment [9]

What Malik Ambar's assessment was has not been mentioned here. From the account already given, it seems that Dadaji Kond Deo's assessment has been very much heavier than that of Malik Ambar, though the underlying principles of assessment might have been the same.

9. This is given in article 21 of the said Bakhar (Sane edition), P. 40 of *Wakaskar's* publication. It seems that it was wrongly read or wrongly interpreted by the person who prepared "*Tarikhi Shivaji*", a translation of the same. In this translation, the above has been given thus : "Satisfying the *mavals*, Dādājipant said come and settle in these Parghanas". They begged for letters of agreement and Pattas. Dādājipanth gave them a written agreement to the effect that they would pay as rent per *bigha* one rupee in the first year, rupees three in the second, rupees six in the third year, rupees nine in the fourth, rupees ten in the fifth, rupees twenty in the sixth, the same as other tenants in the seventh and the rate assessed by Malik Ambar in the eighth year (P. 42-43 of *Wakaskar's* publication). This account has been quoted by Dr. Balakrishna in his "Shivaji the Great," (P, 108 of Vol. IV) and he has put the last, *i.e.* eighth year's (*i.e.* Malik Ambar's) assessment at rupees thirty per *bigha*, on what authority we do not know. Had Dr. Balakrishna gone through the other documents, he would have found out that rupees thirty could not be earned in those times from the produce of one *bigha*. The general prevailing rate fifty years later was two maunds per rupee. If we take one-third as the government due, rupees ninety have to be earned from the sale of the produce, which therefore must be some 200 maunds per *bigha* when calculated at the lowest rate that might have generally obtained at that time. The mistake of the person who translated the Sane edition of the 91-*Qalami Bakhar* occurred on account of the fact that in Marāthi, in those times it was customary to write most general words in their accepted short forms: *ruka* (रुका) has been very generally written as *rum* (रुं) which is also the short form for *rupayā* (रुपया). The Persian translator of the eighteenth century mistook it to be *rupayā* (रुपया) and interpreted the short term of *ruka* accordingly. So, the mistake occurred at his hands. What is, however, surprising is that learned scholars of this century took the statement as it was in the Persian translation and put that down in their English discussions and translations without any verification. But a little examination would have revealed the mistake.

Having studied the land revenue system of Malik Ambar, on the basis of contemporary Marāṭhi documents, the remarks and statements made by Dr. Jogindra Nath Chowdhari in his monogram [10] call for critical analysis and comment. They may be examined *seriatum* as follows :

"The system which he introduced," observes the learned scholar, "was a new one, but based primarily on the system introduced into Northern India and in some portions of Gujrat [11] and Khandesh by the Great Moghal financier Rājā Toder Mal." In support of this observation, the learned historian does not cite any historical evidence, direct or circumstancial. In the absence of positive and corroborative evidence, one is inclined to feel that Malik Ambar had nothing to do with the land revenue system of Rājā Toder Mal. On the other hand, Malik Ambar framed and planned his own system of land revenue quite independently. The land revenue system of Malik Ambar was the product of his practical genius and wisdom,

Secondly with regard to the character of Malik Ambar's survey it is stated, "areas were fixed not by measuring but by a glance estimate or *nazar pahani*." [12] In view of the fact mentioned above that elaborate and detailed land surveys were conducted by means of actual measurements, the statement stands fully exploded and needs no further comment.

The third statement, *viz.* "The one point which may be open to criticism is that as the settlement was made with the village or patil (who was made hereditary) instead of individual cultivators, it left room for the former to use his power and influence to his own advantage at the cost of the latter" is unwarranted.[13] While giving a systematic exposition of the land revenue system of Malik Ambar, it has been already mentioned that the settlement was made

10. Jogindra Nath Chowdhury : *Malik Ambar.*
11. *Ibid*, P, 163.
12. *Ibid.* P. 165.
13. *Ibid.* P. 169.

with each cultivator.[14] The last statement that "the management was entrusted to Brāhmin agents but they had to work under the supervision of Muhammadan officers, who might put a stop to the high handedness, if any, of the Brāhmin agents"[15] is contradicted by a study of contemporary Marāṭhi documents which reveal that there were Hindu as well as Muslim officers who carried on similar duties.[16]

Reasons for these unfortunate errors in the above cited statements of Dr. Jogindra Nath Chowdhari are not far to seek. His study of Malik Ambar's land revenue system was based not on the examination of the contemporary Marāṭhi documents but on the secondary evidence of Gazetteers prepared for the guidance of the British Officers in the beginning of British rule in India.

The other sources of the income mentioned from place to place in the documents of Malik Ambar's time are, customs, cesses, duties and tolls, tributes from the *vatandars*, ransom for obtaining freedom from imprisonment and fines for offences against Government and people, fees charged on judicial decisions, some occasional taxes as expedition taxes (*Mohanupati* or *Kharch*),[17] tax for a special purpose (*e.g.* for the expenses to bring the *Mulk Maidan* cannon from Daulatabad to Solapur).[18]

Gardening also was similarly encouraged by a liberal assessment as can be seen from document No. 330 (dated July 1619 A.D.) Rājwade's Vol. XV. An assurance issued from *Tape Rohida* to the *Des'mukhs*, *Mokadams*, *S'ete-Māhājans*, Ryots, other persons and *balutas* of Tarf Bhor on the above said date says: "You people approached his honour and stated that you wanted to plant new

14. *Sh. Ch. S.* Vol. III. Document No. 470.

15. Jogindra Nath Chowdhury *Op. Cit.* P. 170.

16. *Sh. Ch. S.* Vols. I, II and III.

17. *Sh. Ch. S.* VII, Doc. II, not only mentions that an expedition tax was realised in 1624-1625 A. D. but it clearly mentions that all the villages of the said Parghana and also the *vatandars* had to pay the amounts mentioned in detail. The villages were to pay 5000 *hons* and the *vatandars* 300 *hons*. Thus the total realised was 5300 *hons*.

18. *Cf.* Mention made already. *QJMS.* Vol. XLIV. P. 62.

trees of mangoes, tamarinds, pomegranates, lemons, etc. and out of every ten trees, one should be given as *Inām* (*i.e.* free of assessment) and the rest nine be assessed on the basis of one-third (of the produce) to be taken by Government and the rest (two-thirds) to be taken by the people. Your request has been taken into consideration and granted, namely, that you are to pay to Government one-third of the produce while the rest (two-thirds) are to be taken by you people. Konhoji *Des'mukh* has the *Mokadamship* of village Kari, and his ancestors planted trees there, which are granted to the said *Des'mukh* as *Inām* (*i.e.* free from the payment of assessment). In places other than Kari, the aforesaid assurance applies. So shake off all doubts and suspicions, plant trees and be happy. This assurance is given. Besides, agriculture at the village Amboda and privileges due to the *Des'mukship* are granted. The rest of the villages in the Tarf are to enjoy the aforesaid assurance."

The meaning is quite apparent to indicate that Malik Ambar liberally encouraged gardening also. Reference to the customs duties between one state and another is not available in the Nizams'āhi records. At page 176 of "Indian Factories," Vol. III, dated 6th Febraury 1627, there is reference to customs duties levied by the Moghuls. But it is a well-known fact that these duties obtained at that time in India. Even people passing through a state had to pay a duty.[19] These duties were a good source of income.

Elliot and Dowson mention, "Malik Ambar proceeded to the frontiers of the Kutubulmulk to receive the annual payment for the army, which was now two years in arrears." [20]

It is mentioned in the *Futuhat-i-Adils'āhi* that "*Khan-e-Khanan* was suspected to pay one-third of the total collection of revenue to Malik Ambar."

Thus it can be concluded that Malik Ambar continued to get money not only from the Kutubshah, but also from the Moghul

19. *B.I.S.M.Q.* Vol. *XI*. Page, 10. *Malik Ambar from Dutch Sources*.
20. *History of India*. Vol. VI. P. 414.

commander of the Deccan in order to escape from his attacks. Even the Adils'āh had to keep him in good humour and render him help for many years before the two fell out and drew their swords.

Amongst the occasional taxes fall the expedition tax [21] *sinhastapati* [22] and *gair-mahasul* [23] (extra tax), etc.

The *vatandars* had to pay a present or (levy) to the Government on succeeding to the *vatandarship*. References for this can be seen in *Sh. Ch. S.* Vol. III, Document No. 469 (21st April 1610) and 576 (dated 24th March 2616) and Rājwāde, Vol. XVI, Document No. 8 (15th September 1618).

In *Sh. Ch. S.* Vol. III, Document No. 622 (22nd January 1610), fine has been mentioned. Another reference to fine is to be found in the Annual Proceedings for the S'aka year 1534, P. 139, dated 6th April 1627 of the Bharat Itihasa Samshodhak Mandal. In *Sh. Ch. S.* Vol. III, Document No. 469 (21st April 1610), ransom for freedom from prison is mentioned.

It is thus clear that these sources also formed a part of the Government income. Unhappily, the number of documents relating to Malik Ambar's times are not readily available and therefore references cannot be sufficiently multiplied.

(*To be concluded*)

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22. *Sh. Ch. S.* Vol. VII. Document No. 109.
23. *Ibid.* Vol. II. Document No. 289.
24. *Ibid.* Vol. IX. Document No. 21.

THE CHRONOLOGY OF ANDHRA DYNASTY AND THE HATHIGUMPHA INSCRIPTION *

By Y. V. Ramana Rao, M.A., B.L.

The limits of the Kingdom of ancient Kalinga and Andhra, 200 B. C.

In the Hathigumpha inscription of Kharavela, the king of Kaliṅga, makes a reference to the "lord of the West", S'ātakarṇi. As several parts of this weather-beaten and progressively decaying epigraph are indistinct and even illegible and as its text has not yet reached a form acceptable to all scholars, it is necessary to determine its contents before proceeding to interpret or comment on it. The relevant portion of the text referring to S'ātakarṇi and as settled by Jayaswal runs as follows :

"*Dutiye cha vase acitayita Sātakamṇiṃ Pachimadisam haya-gaja-naṛa-raḍha-vahulam damdam pathāpayati kañha-benām gatāya cha'Senāya Vitāpatim Musika-nagaram.*" [27] This may be interpreted as follows : Kharavela in the second year of his reign, "not at all bringing S'ātakarṇi into his thought (*acitayata*) caused a large troop of horses, elephants, footmen and chariots to move on the western quarter and with the aid of the army which advanced as far as '(*Kanha-benām*)' Krishna-Vēna river, struck terror into the city of Musika." In this statement we have to tackle with two main points. First, the army of Kharavela is said to have marched in a westerly direction by the town of Musika as far as the Krishna-Vēna. Secondly, in sending his army Kharavela did not think about S'ātakarṇi. It is also necessary to find out whether S'ātakarṇi was his ally or foe.[28] As it is evident that Musika lay to the west of the kingdom of Kaliṅga, it is necessary

* Continued from Vol. XLIII. Page 125.

27. *J. B. & O. R. S.* 1917. Vol. III. P. 454.

28. *Proceedings of the Indian History Congress.* 1945, P, 54.
Transactions of the Third Oriental Conference. Pp. 111 : 174.

at the outset to determine the limits of the kingdom of Kaliṅga and Āndhra and to locate Musika.

In the *Greek accounts of Arrian and Megasthenes* (302-288 B.C.),[29] the Kaliṅgas and Āndhras are always mentioned together and the Āndhras always follow the Kaliṅgas. In the rock edicts of As'ōka (272-232 B.C.) the arrangement of the order of peoples enumerated in them is based on a definite principle.[30] The list begins with independent kingdoms. Then follow the dominions of As'ōka. It concludes with semi-independent states divided into northern and southern groups. The Āndhras follow the Kaliṅgas, thereby indicating that the principality of the Āndhras lay to the south of the land of the Kaliṅgas.

The kingdom of Kharavela comprised three main political divisions,[31] Tosala, Mosala and Kosala.[32] Tosala with its official headquarter at Udayagiri may have extended along the sea-coast at least from the Nilagiri to the Chilaka Lake.[33] Mosala with its official headquarters at Samapa may have been co-extensive with the area of the old Ganjam distfict and may have extended from the mouth of the Vamsadhāra to that of the Godāvari.[34] Kosala comprised the area between the deltas of the Mahānadi and the Godāvari. According to the Mahābhārata,[35] Kaliṅga was bounded on the north by the Vaitaraṇi, on the south by the Godāvarī, on the east by the Bay of Benga and on the west by the tributary states of the Orissa.[36] The third

29. J. W. Mc. Crindle, *Ancient India as described by Megasthanes and Arrian*, 1877: Introduction, P. 17.

30. Rapson: *Op. Cit*, Introduction. P. XVI. footnote, 2,

31. "Thus the Kalinga empire extended to Suvarnalekha or further in the north, the Godavari in the south, the ocean in the east and the regions consisting of the districts of Chettisghad and Buster in the east." T. L. Shah: *Ancient India*: Vol. IV.

32. "*Kosalas-Tosalascaiva Kalinga ya ca Mosalah*" *Bharatiya-Nātya Sastra*. Ch. XIV, Verse 40.

33. B. Baruva: *Op. Cit*, P, 203.

34. *Ibid*. P. 205.

35. *Ibid*. "Kalinga of that time consisted of Orissa with Ganjam District: *Cambridge History of India*. Vol, I. P. 495.

36. Mahābhārata, Vanaparva. Canto. I.

political division was Kosala and it included the modern Bailaspur, Rampur and Sambalpur districts and occasionally even a part of (the old) Ganjam district.[37]

The kingdom of Kaliṅga abutted in the south on the dominions of the Āndhras which from very early times consisted of the Godāvarī and the Krishna basins.[38] The dominions of S'ātakarṇi included the principalities of Assaka and Mulaka, which comprised the doab formed by the two tributaries of the Godāvarī where in former times the hermit S'arabhanga and others lived. The author of the *Sulla-Nopata*-commentary (500 A.D.) says that Bavari's hermitage was situated in the midst of the Āndhra kingdom of Mulaka and Assaka.[39]

Jataka Version of Kharavela's Attack

"That S'ātakarṇi and other kings of the S'ātavāhana dynasty exercised suzerainty over Assaka, Asika and a number of other subordinate states, which clustered round the western Godāvarī valley to the west and south of Kaliṅga, cannot at all be doubted."[40] Nor can it be doubted that the only powerful rival on the western border of the kingdom of Kaliṅga was the king of the Āndhras. The Culla-kaliṅga-Jātaka[41] contains verses describing a war between the Assakas and the Kaliṅgas. The king of Kaliṅga was a mighty warrior, unrivalled in military powers (*Sampanna-nagabalo paṭiyodham na passati*). He reigned in Dantapura, the capital of Kaliṅga. The king of Assaka reigned in Potali, the capital of Assaka. The king of Kaliṅga who had a mania for the conquest of the whole of India, waged war on the king of Assaka and both fought a battle on a field between the boundaries of the two kingdoms. This implies that the kingdom of Assaka lay contiguous to the kingdom of Kaliṅga. The king of Assaka was Aruna and Nandisena was his commander-in-

37. Mano Mohan Ganguly: *Orissa and Her Remains*. P. 8.
38. H. C. Rayachaudari: *Op. Cit.* Pp. 337-338. Cunningham's *Ancient Geography of India*. Edited by S. N. Majumdar, Pp. 595; 735.
39. Rapson: *Op. Cit.* Introduction. P. XVI; B. Baruva. *Op. Cit.* P. 212.
40. B. Baruva; *Op. Cit.* P. 215.
41. Ed. By Fausboll, No. 301,

chief feared for his valour. The Jātaka definitely records tha the king of Kaliṅga, inspite of his martial strength and huge force, suffered a defeat and was compelled to return to his capital. Whatever be the period or time to which the evidence of the commentary version of the Jātaka may refer, it cannot be doubted that this evidence is in some important respects similar to that of the Kharavela's inscription in the Hathigumpha cave. If S'ātakarṇi had been defeated, Kharavela would never have failed to describe his victory over such a powerful monarch in a prominent manner. He only records that his mighty army of four divisions advanced as far as the Krishnavēna and only succeeded in striking terror into the minds of the citizens of Musika. The inference is obvious. His rival must have got the better of him and therefore he is discreetly silent about the result of the battle. His silence is significant.

MUSIKA AND KRISHNAVENA

It is now necessary to locate the land of the Musikas and to identify the Krishnavēna. The land of the Musikas is described in the Viṣṇu purāṇa[42] "*Strirājya—Trairāja—Musika—Janapadam—Kanaka ahvaya bhoksyanti.*" After a kingdom of some Vindhyan countries, the Viṣṇu purāṇa mentions that Kanaka was the king of Strirāṣṭra and the Musikas. [43] The Musika country must have been between latitudes twenty and twenty-two, between Paithan and Gondwana. The capital of the Musikas was on the banks of the river Kanhavēna (Krishnavēna) and was situated within the districts of Bhandara and Chanda in the Central Provinces[44] (the present Madhya Pradesh).

The Krishnavēna is different from the southern Krishna. It is identical with the modern "Wain Ganga" which has for its tributary, the Kanhan. The Kanhan and the "Wain" unite in the district of Bhandara and the united stream comes down to meet the Wardha in the district of Chanda. [45]

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42. Pargiter: *D. K. A*: P. 54 footnote. 25.
43. *J. B. & O. R. S.* 1917. Vol. III. Part IV. Pp. 442.
44. *Ibid.* 1918, Vol. IV. Part IV, Pp. 374-375.
45. *Ibid.* Pp. 374-375.

We shall now proceed to summarise the result of the foregoing discussions. Sir R. G. Bhandarkar prefers the Vāyu purāṇa which mentions only eighteen members of the Āndhra dynasty to the Matsya purāṇa which contains a list of thirty kings, solely on the ground that it is older and that the genealogy in it refers to the main branch The text of the Vāyu purāṇa forms the basis of Bhandarkar's scheme of chronology. [46] As some of the statement s in the Matsya purāṇa regarding the names of the kings and duration of their reigns are in accordance with the inscriptions to a remarkable extent, both E. J. Rapson [47] and V. A. Smith [48] rely on the list of kings in it. V. A. Smith accepts to a large extent the purāṇic text as emended by F. E. Pargiter as regards the names, order of succession and duration of the dynasty.

For fixing the initial limit of the period of the Āndhra dynasty Rapson takes the synchronism of Kharavela with the Āndhra dynasty as the basis of his scheme of chronology. As the text of the Hathigumpha inscription available to Rapson in 1908 was that which was edited by Bhagavan Lal Indraji in 1883, [49] he took *Circa* 170 B. C. as the date of Kharavela's accession to the throne of Kaliṅga. Later emendations of the text of the inscription due to the labours of K. P. Jayaswal from 1918 till 1927 have clearly established the necessity for revising the text of the inscription relied on by Rapson in 1908. [50] V. A. Smith in 1920 accepted the emendations of K. P. Jayaswal who however assigns 182 B.C. as the date of Kharavela's accession.[51] Rapson thinks that the king of Kaliṅga refers probably to the third member of the Āndhra dynasty, S'ātakarṇi I, and that in the fourth year of the reign

46. R. G. Bhandarkar: *Op. Cit.* Section VI.

47. Rapson: *Op. Cit. P. XXV.*

48. *Z. D. M. G.* 1902. P. 654.

49. *Actes du Sixieme International Congress des Orientalistes.* Part. III. Section II. Pp. 152-177.

50. *J.B.&O.R.S.* 1918. Vol. IV. Part IV. P. 364-403; *J.B.&O.R.S.* 1917. Vol. III. Part IV. Pp. 423-485; *Ibid.* 1927. Vol. XIII. Parts III-IV. Pp. 224-246.

51. *Ibid.* 1927. Vol. XIII. Parts III,-IV. P. 244.

of S'ātakarṇi, the army of Kharavela marched by the town of Musika and struck terror into the hearts of its citizens.[52]

Early Limit of the Dynasty

On the basis of the text in the Matsya Purāṇa, "*Krsne bhrata yaviyams tu astadasa bhaviyati*",[53] Rapson assigns to Krishna eighteen years as the duration of his reign.[54] As the total of the duration of the reigns of Simuka and Krishna is forty-one years and as the demonstrative military march of Kharavela took place in 181 B.C. *i.e.* in the fourth year of the reign of S'ātakarṇi (*Circa* 184 B. C. to 174 B. C.), Simuka must have begun to rule in 225 B.C. [55]

Later Limit of the Andhra Dynasty

Rapson shows that the Āndhra king, who was defeated by Rudradaman in 150 A.D. is the twenty-fourth member of the dynasty, namely, Pulumāvi II who reigned for twenty-four years and that the territories acquired by Rudradaman ceased to belong to Pulamāvi II in the nineteenth year of his reign. Thus the initial year of the date of accession of Pulumāvi is limited to 131 A.D. As the total of the reigns of Pulumāvi II and his six successors is ninety years, the closing year of the dynasty must be fixed at 221 A.D.

Deviations from Pargiter's Text

The duration of the reigns of the Āndhra kings as settled by Pargiter is deviated from only in two cases, *i.e.* in regard to Krishna and Purikesana. The first deviation is due to the precedent of Rapson who assigns eighteen years to Krishna in his purāṇic list. As regards Purikesana, the nineteeth member of the dynasty, Pargiter [56] points out that the purāṇic text is corrupt and does not

52. Rapson's: *Op. Cit.* XVII. Paragraph, 17.

53. *Ibid.* P. XVI. Parānic list.

54. Pargiter, *D.K.A*: *P.*39; also Introduction P. XXVII. Paragraph, 40.

55. "Such expeditions were undoubtedly in the nature of a challenge to the predominant power of the Deccan but they appear not to have been pursued beyond the limits of safety." *Cambridge History* of India. Vol. I, Pages 535-536.

56. Pargiter: *D. K. A*: P. 41 footnote 82: Appendix II, Paragraph III.

specify the duration of the reign of the king. While Pargiter conjecturally assigns twenty-one years to this king, the exigencies of the present scheme render it necessary to limit the duration of his reign to seven years. Except in the above two instances the text of Pargiter is strictly adhered to in regard to the names of the Āndhra kings, their order of succession and the period of their reigns. In the determination of the initial and final date of the dynasty, the synchronisms of Rapson, *i.e.* those between Kharavela and S'ātakarṇi and between Rudradaman and Pulamāvi II, have been in the main followed. Except the date of accession of Kharavela, the structure of the present scheme of chronology is in its essence indentical with that of Rapson. According to this scheme the duration of the dynasty is four hundred and forty-six years. Pargiter says[57] that even if we take the longest periods wherever there is a difference, the total of the individual reigns (excluding No. 24-A) is only four hundred and forty-two and a half years. But in the Matsya purāṇa, the whole duration is said to have been four hundred and sixty years, four hundred and elven in Vayu purāṇa, four hundred and fifty-six in Brahmanda, Viṣṇu and Bhāgavata purāṇas.[58] If the period reduced in the case of Purikesana (21 – 7 = 14) is added to the present scheme (446 plus 14), the total would be increased to four hundred and sixty years. The conclusions of the above discussion are shown hereunder in a tabulated form and the scheme of chronology set out below may be treated on no higher footing than that of a tentative working hypothesis. For there is reason to believe that the publication of the results of the excavation of Paithan and its environs and other districts in the dominions of the S'ātavāhanas, which has been recently started by the archæological department of the Hyderabad State under the direction of Sri. Khwaja Mohammed Ahmed, may necessitate material alteration of the initial date of the Āndhra dynasty.

57. Pargiter: *D. K. A*: P. 37.
58. *Ibid*. P. 37 infrà.

THE ANDHRA OR ANDHRABHRYTYA OR SATAVAHANA DYNASTY

Circa 225 B.C. to 221 A. D.

Sl. No.	King's name	Regnal period	Accession
1.	Srimukha	23 years	*Circa* B.C. 225
2.	Krishna [59]	18 years	202
3.	Sri Satakarni	10 years	184
4.	Purnotsanga	18 years	174
5.	Skanda-Stambi	18 years	156
6.	Satakarni II	56 years	138
7.	Lambodara	18 years	82
8.	Apilaka	12 years	64
9.	Meghasvati	18 years	52
10.	Swati	18 years	34
11.	Skandaswati	7 years	16
12.	Mrigendra Swati Karna.	3 years	9
13.	Kuntala Swati Karna	8 years	6
14.	Swati Karna	1 year	A.D. 2
15.	Pulumāyi I	36 years	3
16.	Arista Karna	25 years	39
17.	Hala	5 years	64
18.	Mantalaka	5 years	69
19.	Purikesana [60]	7 years	74
20.	Sundara Satakarni	1 years	81
21.	Chakora Satakarna	½ an year	82
22.	Sivaswati	28 years	82
23.	Gowtami Putra [61]	21 years	110
24.	Puloma II	28 years	131

59. E. J. Rapson P. LXVI. F. E. Pargiter : (10 years.) See footnote 6 at page 71.

60. Rapson : P. LXVI : (5 years) : Pargiter adopts the name and duration of the reign of the king in the recension of the Vāyu Purāṇa – See footnote 15 at P. 71.

Sl. No.	King's name	Regnal period	Accession
(24-A	Satakarni III [62]	29 years)	
25.	Siva Sri Puloma III	7 years	*Circa* A.D. 159
26.	Siva Skanda Satakarni	3 years	166
27.	Yagna Sri Satakarni	29 years	169
28.	Vijaya	6 years	198
29.	Chanda Sri Satakarni	10 years	204
30.	Pulumāyi IV	7 years	214-221

61. 24 years according to Nāsik Cave inscription No. 5 Pl. (ii) (Ksh. 14) See *Ep. Ind.* VIII. Pp. 73-74.

62. Found only in one recension of the Vāyu Purāṇa. See Pargiter, *D.K.A* : P. 37 and P. 42 footnote 99.

REVIEWS

The Hoysaḷa Vaṁs'a. By William Coelho Studies in Indian History of the Indian Historical Research Institute, St. Xavier's College, Bombay-1. Price Rs. 7-8-0.

HISTORY is not a mere record of vast conquests and succession of kings but the development of the story of mankind, of the people who lived in a particular country during a particular period, as for example the Hoysaḷa Vaṁśa purports to recount the history of the people in and around Mysore for a period of about six centuries, *i.e.* from about A.D. 800 and odd to about A.D. 1,400. From being small, local, petty chieftains, the Hoysaḷa chieftains rose to the position of being rulers of a large tract of country extending from the river Kṛṣṇa in the north to Rāmēs'varam in the south. The Hoysaḷa rulers were even called *cakravartis*, *sārvabhaumas* or emperors, one of them being crowned at Sētu. Sri Coelho has given an account of the political trends and described the social life, the court, religion and architecture prevalent during the Hoysaḷa period in the history of Mysore. Ours is a country, which in the words of Pandit Jawaharlal Nehru, Prime Minister of India, (at Bangalore on the 3rd of January 1954) has a certain graciousness about its men and women, especially the women. The atmosphere is pleasant, the climate agreeable and the people likable. In other words, in the land of the sweet Kāvērī people lisped in numbers and were full of taste. And today it represents the New India in the making.

Apart from local strifes, neighbour's quarrels and so on, under the Hoysaḷas, the country made progress all round. The indigenous people established themselves as rulers, there was harmony and religious toleration based on *bhakti*, *sraddha* and faith; the construction of temples, tanks, canals, monuments of patient industry and useful endeavour appeared everywhere, contributing to peace and prosperity. The Hoysaḷa temples are unsurpassed for their grandeur and beauty.

The book under review is very interesting and furnishes details on the several aspects of the Hoysaḷa history on which much work has been done but much more yet remains to be done. The information available in inscriptions on the walls of the temples and in the beautifully carved linaments of Hoysaḷa architectural specimens await patient investigation of the scholar. So also the prolific literature of the period abounds in many an important reference to the social life of the time. To one living amongst these remarkable antiquities of the glories of the Hoysaḷas, finding time and re-visiting and studying them again and again would be a delight and a pleasure unsurpassed by anything else he might come across. We would earnestly commend a study of these specimens of Hoysaḷa art still preserved in the country. In the political account there has been little fresh matter though the last word has yet to be said on some of the rulers of the Hoysaḷa dynasty.

Sri Coelho is correct in referring to the capital of the Hoysaḷas as Dōrasamudra and not as Dvārasamudra or Dvārāvatī. Was there a Hoysaḷa ruler called Dōra or was it founded by a ruler called Dōra and was later rebuilt under the Hoysaḷas? Ballala III was probably responsible for the foundation of the Vijayanagara empire as Vijaynagara was intimately connected with the last struggle of the Hoysaḷas against the Muhammadans after the sack of Halebid in 1310 A.D. by Mallik Kafur. (*Cf.* Founders of Vijayanagara). A discussion of the continuous chain from the Hoysaḷas to the Mysore rulers would have fulfilled a desideratum. This excellently got up volume deserves the attention of all lovers of Mysore history.

S. S.

Vignettes from the History of the Walajahi Dynasty of the Carnatic 1744-1855. Parts I and II. By Rao Bahadur Prof. C. S. Srinivasachari, Lectures delivered under the auspices of the Oosmania University.

Selection from the Orme Manuscripts. Edited by Diwan Bahadur C. S. Srinivasachariar, M.A. Published by the Annamalai University, Annamalainagar. P. O. Price Rs. 15-0-0.

A melancholy interest attaches to the two books under review by the late C. S. Srinivasachariar, one of the stalwarts amongst South Indian scholars, who brought prominently to the front many of the neglected aspects of the history of the Deccan. The lectures delivered under the auspices of the Oosmania University form the subject matter of the Vignettes from the History of the Walajahi Dynasty of the Carnatic from 1744 to 1855, with which our readers are familiar. The Walajahi rule in the Carnatic has an all-India appeal since it was responsible for the destiny of the entire sub-continent for several centuries till the 15th of August 1947.

Robert Orme wrote his classic history of India from materials then available and his work was an authority till the early years of the present century. He collected a large quantity of manuscripts from which selections have been made and edited by Professor C. S. Srinivachariar and published by the Annamalai University. These records constitute raw materials of South Indian history in the eighteenth century and are concerned with the vicissitudes of the indigenous rulers and their relations with the French and the English at the time. The historian of the future will find a correct perspective of the condition of South India at the time.

S. S.

India in Kalidasa. By B. S. Upadhyaya. Published by Messrs. Kitabistan, Allahabad. Price Rs. 25-0-0.

It must be said of the great Sanskrit dramatist-poet, Kāḷidāsa, that whatever he touched he adorned. He was a great geographer as the readers of the Cloud Messenger would clearly testify. The author Sri Upadhyaya has taken great pains to collect and verify the geographic and political references, economic and civic conditions of the people, the state of education, religion and the fine arts delineated amidst the vast range of Kāḷidāsa's works and has made a critical study of the immortal poet. The appendices discuss the date of Kāḷidāsa and the extent of Puṣyamitra's empire. The

picture of India at the time of Kāḷidāsa with its beliefs and ideals is of considerable interest to all students of Indian history, literature and tradition. The vast historical material of India from mythology, tradition and other sources running in an unbroken chain from the snowy Himalayas to the Cape is here vividly portrayed. The presentation of a comprehensive picture of India through the ages is no easy task. We congratulate the author on the excellent presentation of the subject and we commend it to all Indians and others interested in the study of Indian culture.

The author appears to be of the view that Kāḷidāsa lived before 472 A.D. the date of the Mandasor Inscription and he may have lived right up to A.D. 400 since he follows Vātsyāyana in many details. He must have come after the third century A.D. which is the date for Vātsyāyana. The author relies on Dr. R. G. Bhandarkar, V. A. Smith and Keith for this view. The work of the poet discloses a very calm and prosperous state of things, indicative of a life of luxury, pursuit of art and literature, the social and economic greatness of the people and possibly the age of the Imperial Guptas marked by religious toleration.

S. S.

The Jaina Universe. By Rai Bahadur J. L. Jaini, M.A. (Oxon.), J. L. Jaini Memorial Series. Vol. IX. The Sacred Books of the Jainas. Vol. XII.

Rai Bahadur J. L. Jaini, a distinguished Chief Justice of the Indore High Court and author of several books of importance on Jaina literature has published this twelfth volume of the Sacred Books of the Jainas in the J. L. Jaini Memorial Series. This has involved considerable research and patient study and industry for years. It gives the Jaina conception of the universe according to tradition handed down in unbroken continuity and unimpaired in detail.

S.S.

Sūrya-Nārāyaṇa. By Rao Sahib Pandit Ikshvaku V.K.V. Acharya, 'Didkar', Mambalam West, Madras-17 Price Re. 0-6-0 or Sh. 1.

THIS little brochure describes the conception of the Sun-god as understood by the *smṛti* writers. The whole world depends upon

the sun for the sustenance. The sun draws water from the earth in the month of *mithuna* (*i.e.* June-July) and pours down the same in the form of rain in the month of *mārgas'ira* (November-December). He is represented also in the creative and the destructive aspects. Even while performing the *Sandhyāvandanam* an offer of libation of water is made so that the *asuras* who oppose the sun may be thrown into the island known as *Mandeharuna*. The sun is also the central figure among the *navagrahās* (the seven planets) as could be seen in all the S'iva temples. The sun is represented as travelling in a chariot of one wheel driven by a charioteer who has no thigh. To this chariot are attached seven horses. They are perhaps, the representatives of *vibgyor*.

In the picture of Sūrya Nārāyaṇa all the three aspects, namely, the creative, the sustenancing and the destructive are clearly represented.

M. B. N.

SANSKRIT

Gautama-Dharmas'ūtra Paris'iṣṭa (Second-Praśna). Edited by A. N. Krishna Aiyangar. The Adyar Library Series No. 64. General Editor. Dr. G. Srinivasa Murti, B.A., B.L., M.B. & C.M. Director, Adyar Library, Adyar, Madras-20. Price Rs. 9-0-0.

SRI Krishna Aiyangar has edited with great care the Gautama Dharmasūtra Pariśiṣṭa, second praśna. The work is inscribed to the memory of Helena Petrovna Blavatsky, co-founder of the Theosophical Society and the Adyar Library. As stated in the foreword by Prof. C. Kunhan Raja the justification for the publication lies in the value of the contents to man in life. India's contribution to world thought is one of the spirit in a materialistic age which tends in the name of rationalism to discredit religion, condemn God and displace faith in the life of the community by an egoistic, artificial norm. The social order which may emerge from the negation of the spirit in man would make him a brute, the moral code would disappear along with *dharma*: in

essence the rule of law itself is questioned. Life is eternal and the soul never dies but is born and reborn again and again till it attains liberation (*mokṣa*). Liberation lies through a full life in this world which is a preparation for the next, free from trouble and turmoil and sinless. Gautama Dharmasūtra is written entirely in prose, unlike Baudhāyana and Āpasthamba which have verses interspersed in them. Gautama Dharmasūtra is referred to in the above and also by Manu and Yājñavalkaya but not in any of the Kalpa Sūtras so far discovered. Mahamahopadhyaya Professor P. V. Kane regards this work as the first Dharmas'āstra and assigns it to the Rāṇāyaṇīya school of the Sāma Veda.

The second pras'na which is the subject matter of the present work is presented here for the first time. The work contains parallel passages in both Manu and Yājñavalkya and appears to have been quoted with approval by Vighñes'vara in his commentary, the *Mitākṣarā* on Yājñavalkya-*smṛti*. Possibly the latest date of it is about 800 A.D. The introduction is very helpful and we congratulate the authorities of the Adyar Library also on the excellent printing and get up.

S. S.

ENGLISH—SANSKRIT

The Dharma-Sūtrās and the Dharma S'āstras (Lectures delivered at the First Session of the Summer School of Hindu Religion in 1949). By Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L. S'rī Venkatesvara Oriental Institute Studies No. 8. Price Re. 0-12-0.

THE authorities of the Tirumalai-Tirupati Devasthanams Committee started in the year 1949 Summer School of Hindu religion for the benefit of teachers working in the educational institutions with the object of imparting religious and moral instructions in schools and colleges. The inaugural address was delivered by Dewan Bahadur K. S. Ramaswami Sastri on "Dharma Sūtras and Dharma S'āstras."

The *smṛtis* have their source in the Vedas and such of the *smṛtis* which do not find their sanction in the Vedas have been

discarded altogether. These *smṛtis* are also written in the form of *sūtras*, so that they could be committed to memory but there is no corresponding *sūtra* to the Manu *smṛti*.

The *dharma sūtras* and the *dharma s'āstras* deals with three topics, namely, *ācāra* (conduct), Vyavahāra (law) and *prāyascitta* (expiatory ceremonies). *Ācāra* includes the *nitya-karmas*, the daily duties; the *naimittika karmas*, duties to be performed on the happenings of certain events; and the *kāmya-karmas*, duties for acquiring some material benefit. It also includes the forty *saṃskārās*, all of which are not now observed. *Vyavahāra* (law) includes both the civil and the criminal law, which aspect of the *smṛti* have been altogether neglected. But in recent period it is followed only in Maine's Hindu Law and other allied books and certain case-laws on the subject. *Prāyascitta* is expiatory ceremonies done for lapses of *karmas* and some of these *prāyascittas* are performed even to this day.

The *dharma s'āstras* have not stated that any caste or creed is superior to any other. The Gautama Dharma Sūtra says;

आर्यानार्ययोर्व्यतिक्षेपे कर्मणस्साम्यं साम्यम् ।

In the *Maskari Bhāṣya* this *sūtra* is commented upon as follows:

व्यतिक्षेपे व्यतिकरे परस्परव्यत्यासे कर्मणः आचारस्य साम्यं समत्वं तयोरवगंतव्यम्। आर्योऽपि ब्राह्मणादिः अनार्यकर्मा न शूद्रेण परिचरणीयः। अनार्योऽपि शूद्रो य उक्तकारी स आश्रयणीयः । एवं चानेन न जातिसाम्यमुक्तम्, किन्तु जातिबलमाश्रित्य कुत्सितं न कर्तव्यम् । इतरोऽपि हीनोऽहमिति कृत्वाऽनादरो न कर्तव्यः इति ।

The work under review is a valuable contribution to the *smṛti* literature and we hope the authorities of the T. T. Devasthanams Committee will bring out in quick succession valuable literature dealing with the glorious heritage of our country.

M.B.N.

TELUGU

Anubhava Vaidyamu. Edited by Ayurvedacharaya Mulugu Visveswara Sastri, H.P.I.M. Madras Government Oriental Series No. LXXII Published under the authority of the Government of Madras. General Editor. T. Chandrasekharan, M.A., L.T. Curator, Government Oriental Manuscripts Library, Madras. Price Rs. 6-0-0.

THE Government of Madras have to be complimented on the decision to select manuscripts suitable for publication and printing in the different languages of the country under the guidance of an expert committee. **Anubhava Vaidyamu** is a Telugu work based on a paper manuscript bearing R. No. 1318 which was transcribed from a palm-leaf manuscript obtained on loan from His Holiness S'rī S'rī Jagadguru S'aṅkarācārya of Kāñci Kāma Kōti Piṭha. The text, edited carefully with notes in Telugu, relates to the practice of medicine gained from the knowledge of ancient established works and experience. The formulæ of Āyurvedic preparations given deserve careful scrutiny by medical men. We commend this book to all students of medicine and the general public.

S.S.

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Bank charges including interest on Overdraft	127	13	0	725	5	6
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Bangalore, November 7, 1953.

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